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WEEKLY REVIEW.

—Providence gives men opportunities, and is certainly not to be blamed if they whom it thus favours, neglect to improve them. Lord Chelmsford cannot say that an opportunity of hindering the terrible disaster at Isandula was not given him. Colonel Pulleine, commanding the camp at that place, sent word to the commander-in-chief that firing had been heard on his left front. All that his Lordship did was to have the camp surveyed from a neighbouring hill with a powerful glass, and when he heard that no movement was discernable in the camp, he concluded that it was safe. Returning at night, he found the entire force slaughtered; not one to tell him how the slaughter had taken place. He was remarkably favoured in having such an intimation, and if he had acted on it, the slaughter would not have taken place. Taken in connection with his vaunting speech to the mounted rifles, referred to by us last week, it really appears that the calamity is to be ascribed to the feeling of contempt entertained by him for the enemy. Not a man left to tell how the catastrophe occurred! was ever victory more complete than that obtained by these Zulus? It is matter of thankfulness that the force to be slain was not greater. On many a field of battle, even in our own day, a much larger number of men have been found dead; but then they fell in open conflict and the number that survived far exceeded the number of those that fell. But at Isalunda not one survived.

—Referring in a recent address to the exclusion of religion from the curriculum of study in Government schools, H. E. the Viceroy spoke of the policy of non-interference as one of the grandest achievements and which would probably be among the most enduring glories of the Government. We are great admirers of religious liberty and if the course pursued in Govt. schools secures this, then indeed it is creditable in a high degree. We have our doubts about the extent to which this is secured by the course pursued in the Government schools of India. If the student comes forth with a conviction that the greatness of England is in no respect to be attributed to the religion of England, and if he comes forth with a much better acquaintance with the religions of Ancient Greece and Rome, than with the teaching of the Bible, and with the impression produced by the character of the instruction he has received, that true enlightenment tends to make a man disregardful of religion, then we think it a vain boast to say that the principle of non-interference has been strictly followed.

—We have already intimated that it is proposed to have another Camp-Meeting in the grove near Lanowlee, in the approaching Easter holidays. Sanction has been obtained for the occupation of the ground, and a Committee appointed to see that the proper sanitary and other arrangements are carried out. The following appeared in our columns last year, when the first meeting was proposed:

"For some years past not a few earnest believers in India have been impressed with the conviction that the most pressing need of Christianity in this land is a full realization of the New Testament measure of the baptism of the Holy Ghost. While there is a general doctrinal agreement in reference to the Holy Spirit, while all admit that His aid is absolutely necessary in all efforts to bring sinners to Christ, and that His aid is assured to us up to the fullest measure required in each case, it is a mournful fact that comparatively few avail themselves fully of His ever proffered assistance, and it thus happens that in this dispensation of the Holy Ghost, that one gift which is most fully assured to believers, is the one which most Christians are conscious of receiving in very imperfect measure. If it be true, as very many Christians believe, that the spiritual power of Pentecost may reappear in our day, that in fact, we live in the Pentecostal age, and have within our reach the same "power from on high" which the first disciples received, it becomes a most serious duty for all earnest believers to know by personal experience what the Pentecostal measure of the Spirit is. We are commanded to be filled with the Spirit, to walk in the Spirit, and to have His abiding presence with us, and we should not rest satisfied a single hour till we know what God would have *us* understand by these expressions. Especially is this important to believers in a country like India. We are confronted by an empire of disbelievers, and need the power of the Holy Ghost as much as the first disciples did when they went forth to bring the Roman Empire to Christ. If India is ever converted it must be accomplished through the agency of a Pentecostal Church, and that Church or that band of believers which first realizes the Pentecostal outpouring and indwelling of the Holy Ghost, will have done the most signal service for Christianity in India which has yet been accomplished."

Parties wishing further information in regard to the proposed meeting will please apply to Rev. I. F. Row, Falkland Road.

—Many times, perhaps half a dozen times in the course of the last twenty years, we have referred to the open-hatch danger on board of vessels in our harbour, and urged the passing of some law by which the hatches might be guarded when open. Not a year passes that we do not hear of persons falling through these open hatches, to be miserably crippled or killed, and we have this week to report one of the saddest cases of all. Surely it would not be difficult to devise some simple method by which the hatch could be protected. There might be a temporary hatch, in the shape of an open work frame, admitting air and supporting those that might step upon it. There might be stanchions near the four corners with connecting bars. Even a rope stretched along at the flank of the ordinary passage, would be a safeguard to some extent. In the Mosaic code we find a law requiring those who built flat-roofed houses to guard the roof with a parapet, and making the person who neglected this responsible for any harm that might result. The same spirit of benevolent wisdom seems to demand that such a frequent cause of injury and death as the unprotected hatchways of ships in harbour, should be similarly guarded against.

—We have been favoured with copies of the following: Lectures at the Wilderness, Mazagon, by Geo. Atkinson, Sergeant-at-law. Report of the Orphanage and other institutions of the C. M. S. at Sharanpur. Tracts for Thoughtful Readers, i-iv, being Indian reprints of English publications on the following subjects: Is there forgiveness after Death? by W. Maude; The Limits of the Ages, by I. F. B. Tinling; A Gospel Probation for all Men, by H. Deacon; Conditional Immortality, by W. Maude. Report of the Irish Presb. Mission for Gujarat and Kathiawar. The Indian Prophet, a review of Babu K. C. Sen's Lecture. How to avert or mitigate Famines and Droughts, by S. B. Goslin. Also, from a kind friend in England, a supply of Gough's Orations. Some of the above-mentioned works we hope to notice in an early issue.

—A letter from Mr. John Bright to Mr. Cyrus Field in New York has been published. In this letter, Mr. Bright speaks with a surprising amount of ardor of the wickedness of protective duties. Protection (or monopoly as he calls it,) he considers only a milder form of slavery, and he is astonished that the people who put down the latter at such an immense sacrifice should still tollerate the former. Under protection the man is apparently free but not really so, for "he is denied the right to exchange the produce of his labour except with his own countrymen, who offer him less for it than he would get from the foreigner." Again he says: "A country may have democrating institutions, its government may be republican, yet there may be no freedom for that which is the source of life and comfort." It seems to us that Mr. Bright's good sense forsakes him when he gets on the subject of free trade. A republican Government must be supported just as a monarchical Government must be. It cannot get along without taxation. But all taxation is a restriction on the liberty of trade; even an income tax is an interference with trade. The Government of America raises its revenue in the way that it thinks will least conflict with the interests of trade. It has doubtless blundered; but there is some reason to doubt if the manufactures which are now successfully coping with those of England, would have been developed, if there had not been import duties levied on English goods. It is a question of expediency, rather than of right, it seems to us. The axiom that every man has an absolute right to get the highest price that he can for his goods,

must not override the axiom that every Government is entitled to a support from its people, contributed in the way that is least burdensome on the whole.

—H. E. Sir Richard Temple presided at the Annual Exhibition of the Scottish schools last Wednesday. The Report, the Exhibition, the Governor's speech, all declare the results of last year's instruction to have been most satisfactory. His Excellency expressed the hope that the next Annual Meeting would be in the hall of their own building now in process of erection on the Esplanade near the Queen's Statue.

THE REV. H. TORBET.

In our issue of Dec. 21st last we mentioned the arrival of the Rev. Hiram Torbet from America, to join the S. I. Conference of the Meth, Episc. Church, At the meeting of Conference a fortnight previously he had been designated to Bombay, and when he landed here on the 16th Dec. he learned that this was to be his station. It is now our painful duty to announce his sudden death, by a casualty that no one could have anticipated. There are at the present moment a number of American Captains in our harbour, and one of these, Captain Blake, had invited the Methodist missionaries in Bombay to visit his ship, the *Harriet McGilvry*, on Wednesday last. The Rev. Mr. Row, Mrs. Row, two young ladies and the Rev. Mr. Torbet went on board about 5 P. M. Several of the Am. Captains had gathered there. An hour or two were spent in social converse; tea followed; after tea they had singing. Shortly after, Mr. Torbet left the saloon and went forward to have a little talk with the men. About 8 o'clock when the party from the shore were preparing to leave, word was brought that some one had fallen into the hold of the vessel. It was Mr. Torbet. No one saw him fall, nor was his absence immediately noticed. The mate went forward, expecting to find him among the men, but learned that he had left them to return to the saloon. He became alarmed and looking down the hold saw the body. When reached, he was found lying on a cotton bale, insensible and profusely bleeding. He never regained consciousness. He had fractured his scull. He was still breathing, and as soon as possible was conveyed in the steam-launch of a gentleman who was visiting the ship, to the Apollo Bunder, but had ceased to breathe when his body was brought on shore, about 9 P. M. It is impossible to say just how the accident occurred. The ship was taking in cargo, and it is usual for the coolies who are employed at this, to sleep between decks, or in the hold in the neighbourhood of the hatchway, left open expressly for purposes of ventilation. Two lights were hanging within a few feet of the open hatch; but it would seem that Mr. Torbet failed to notice that it was open, and stumbling against the edge, lost his balance and fell in. It was a distance of about twenty feet that he fell. A coroner's inquest was held at 8 A.M., on Thursday, and a verdict was rendered in accordance with the statement we have just made. The funeral took place on Thursday afternoon, and was largely attended by Christians of different denominations. The Rev. Mr. Bowen conducted the funeral service at Dean Lane Hall, and the Rev. I. F. Row at the burying-ground, the Rev. Mr. Park of the Am. Mar. Mission, and the Rev. Mr. Greig, Scotch Chaplain, taking part. Nothing could exceed the sympathy shown, especially when Mr. Row referred to the parents and other relatives far away in Ohio, who have yet to learn of the terrible stroke by which their loved one has been so quickly smitten. Certainly, nothing could have been further from their anticipations or imaginations than this. We wish here to say that we have never known a young missionary who so greatly endeared himself to all with whom he came into intercourse, or gave more pleasing promise of usefulness, than Mr. Torbet has done in these three months. He was an eminently spiritual person and had been unusually taught of the Lord as regards experimental religion. He sought to walk with Christ in all things. His fellowship with the Saviour was of an intimate and hallowed kind. The joy of the Lord was his strength, and he delighted to speak to others of the fulness that there is in Christ, and urge them to enter into the experience of that fulness. He was highly acceptable as a preacher to those to whom he ministered; he took a great interest in a Bible class which he conducted at Dean L. Hall, and knew how to render it interesting and profitable to those who attended it; his pastoral visits were still more appreciated. Latterly, he had his heart drawn out very much toward the seamen, visited them at the Home and brought them to the meetings. Just before leaving the company in the saloon to go and speak to the men in the forepart of the vessel, he had joined in singing the 126th Hymn, Sankey's Collection:

> With harps and with vials there stand a great throng
> In the presence of Jesus and sing this new song:
> Unto Him who have loved us and washed us from sin
> Unto Him be the glory forever. Amen.

Little did they who joined with him in singing it, imagine that in a few minutes he would have gone to join that great throng before the throne. Mr. Torbet was 26 years of age, with an exceptionally fine physique, and in excellent health.

To those who believe in a superintending Providence without whom not a sparrow can fall to the ground, such an event as we have here announced, seems darkly mysterious. Referring to this aspect of the case, at the service in Dean Lane, Mr. Bowen said:

We do not believe in blind chance, nor are we asked to believe that the event came to pass without the consent of our heavenly Father. He has assured us that not a hair of the head of one of his children can fall without him; that the steps of a good man are ordered by the Lord; that he has given his angels charge over those that fear him, to keep them in all their ways; like a father he pitieth them; the mother may in some surprising moment forget her sucking child, but God does not forget his chosen ones; the darkness hideth not from him and the night shineth as the day; he holds them by the right hand of his righteousness. It is certainly not through inadvertence on the part of Him in whom we live and move and have our being, that this death has occurred. In myriads of ways he is continually keeping his people from just such fatalities as this, and could have easily secured our brother from this misstep. Our Lord said to Pilate, Thou could'st do nothing against me, except it were given thee from above; and Paul received the assurance that all who were in the ship with him should be saved, notwithstanding the destruction of the vessel. We do not then seek the miserable consolation afforded by the doctrine that this event was unforeseen and inevitable; but prefer to believe that our brother, even in falling, was in the everlasting arms. God suffered it to be; why? We may not see. All that we now see seems to demand that such a fellow-labourer should have been spared to us. But the Master makes more account of his servant than we do, and would not have suffered him to fall thus at the threshold of his mission-life, had there not been a sufficient reason. That which we know not now, we shall know hereafter. One thing is evident; God is speaking by this event to us who survive. These tender ties of friendship and fellowship were woven, in order that when the stroke came, our heart-strings might quiver. May we learn the lessons thus impressively conveyed; may we receive a double portion of our brother's spirit; may we be delivered from the clamour of time and sense, and be, in the fullest sense, while our day lasts, witnesses for Christ.

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CONSIDER THE LILIES.

THE careful study of a piece of mechanism will enable an intelligent observer to ascertain the purpose served by it, and the method by which that end is attained. The more attention he gives to it, the more he learns about it. But it does not merely tell him something about itself; it gives him information about the man who made it. Every particular relating to its mode of action, makes him better acquainted with the capacities of the maker. A man, for instance, finds a musical box in the city where king Mtesa rules in the heart of Africa. He has never seen anything of the kind before, but is observing and ingenious. Applying the key and winding it up, he is presently astonished at the wonderful music that proceeds from the instrument. It plays tune after tune to his delighted ears. One tune inclines him to dance; another to weep; another to catch up his spear and rush at some invisible enemy. He sets to work to find out the principle by which these wonderful combinations of sound are produced. He notices that there are little pins or teeth projecting from the barrel. Following one of these with his eye, he peceives that when it impinges on a metallic tongue a note is produced. He then takes notice that these teeth are so arranged on the barrel that a particular succession of notes, constituting one of the melodies, is produced by the revolution of the barrel. So he finds out how the tunes are produced. Is that all he finds out? Nay, that is the least of what he finds it. He learns a great deal about the being that produced this music wonder. He knows very well that it was not made by a dog, a camel or an elephant. It was made by a man. It was not made by any of the people living in that region of country where he has found it, for the music is not their music and the mechanism is not their mechanism. It is so far beyond

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any thing that they can do, that they are half inclined to attribute it to the workmanship of their gods. But our observer finds abundant evidence of human fingering about it, and still more evidence of human feeling and patience and ingenuity. In itself a material thing, it reveals mind. Thus is it with the works of God. There is nothing in existence which does not—in addition to the disclosures about itself—tell us something about the Creator, Upholder and Disposer of all things. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1. 20. The apostle is talking about the revelation of God in nature. God is a Spirit; he is invisible; but his works tell us about him; they tell us of his power, his wisdom, his goodness, his unapprachable superiority, his title to our allegiance; and because they tell us of these, men are without excuse, even if they have been without a written revelation of his character and will. "The heavens declare the glory of God and the firmament showeth his handiwork". Lessons of confidence towards the great Being are conveyed to us in the lily and in the sparrow. "How excellent is thy name in all the earth." "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The unsophisticated mind of man perceives this. It is natural to man to see God in his works, though the corruption of man's nature hinders him from receiving fairly and fully the revelation thus made.

Believing that every created thing bears testimony to its Creator, we cannot accept the teaching that by the study of Nature nothing can be proved or disproved about the existence of God. We do not think there can be any true science which ignores the relations between the creation and the Creator. It would not be more absurd for the enquirer at the court of king Mtesa to ignore the evidences of design in the musical box and say it just happened into existance, being the only one out of a million of abortions that secured to itself a right to live by its melody, than for the man of science to say that the sun, this revolving globe, the mountains that yielded material for soil, the streams that deposited it, the oceans that yielded vapour, the upper air that received it, the clouds thus formed, the wind that impelled them, the electricity that precipitated them upon a particular field, all of these happened to stand in just such relations to each other and to a seed, as to cause that seed to germinate and yield grain for the sustenance of man. No man can possibly see any thing aright, until he sees in it the revelation of the mind of God. And science is only half-science, science falsely so called, when it does not receive the testimony borne by facts, whether physical or metaphysical, to the greatness, wisdom and goodness of the Creator.

The doctrine that God is revealed in his works, is one that cannot be dismissed from the Christian scheme without serious detriment. Man's responsibility does not begin with a written revelation. Men are under condemnation, because they will not receive the revelation of God made in nature, and their sin is such that nothing less than the expiatory work of Christ can do away with it.

Noticing Mr. Martineau's work "Ideal Substitutes for God," the *Watchman* says:

"Some modern scientists are angry because the theologians resist them. They are modest enough to expect that we ought to attach more importance to their opinions than we do either to the doctrine of PAUL or the teaching of CHRIST. But we shall certainly resist them whether they are angry or not. They lack the credentials of true prophets, and therefore we connot receive them. They are false and deluded prophets, and therefore we shall continue to warn the people against them, whether they like it not. The modern sceptic dislikes to be called an atheist. He first, at least in his own conceit, destroys the doctrine of the one true GOD, and then tries to escape the charge of atheism by inventing a god of his own. And what is this substitute for a Personal GOD which the scientist would give us? It is not palpable; it is either a more notion, or else it is something unknown; it is either something which has no existence, and therefore it is nothing but a name, or else it is humanity itself. How can we worship a mere abstraction? How can we be ruled by the mere conjecture of something hidden behind the primordial atoms of creation? Pantheism, positivism, and ideal humanity are merely veiled atheism, and the pretty phrases they use about divinity are abstract, intangible, and dreamy. The ideal substitutes for GOD can exercise no permanent influence upon mankind, and they will all speedily vanish from the realm of human thought by the advancing light of the Sun of Righteousness. We cannot worship such gods; they cannot speak to us, they cannot command us, and we cannot obey them. If anybody wants to see how ridiculous are these ideal substitutes, let them note the following sentence from Mr. MARTINEAU's able pamphlet: "Bless the eternal law, all ye its works; bless the eternal law, O my synthesis of organs . . . . O thou eternal, not ourselves that makest for righteousness, if it be possible, let this cup pass from me. Stream of tendency, into thy hands I commit my spirit. Great Ensemble of Humanity, receive me."

THE COHERENCE OF SCRIPTURE.

THE most cursory reader of the Bible becomes soon aware that it is the production of many writers living in different ages, localities and circumstances But a more careful study reveals the interesting fact that there is a remarkable unity about it, the more remarkable because of the very diversity of authorship. With the evidence of this unity furnished by prophecy, many are familiar. The Mosaic institutions differ widely from those of the New Testament; and yet all through the Mosaic books, there are incidents and expressions that demand for their full understanding a condition of things such as Christianity has brought about, without which they would have been unmeaning. The writer of the epistle to the Galatians and of the epistle to the Hebrews, points out to those who hold in reverence the teaching of the Old Testament, that the intimations of the Covenant that we call "new," the covenant of grace, preceded those of the Mosaic or Sinaitic Covenant. The way of salvation by faith has been from the beginning, and the ministration of condemnation was intermediate and parenthetical. Abraham believed God when the promise of a Saviour for all nations was given him, and was accepted on the ground of his faith. In the 11th Chapter of Hebrews, the sacred writer traces the golden thread of salvation by faith all through the Old Testament. Without the New Testament we have no means of reconciling the descriptions given of the character of God in the books of Moses and of the prophets, with the Levitical institutions. The spirituality, the universal sovereignty, the immutability, the impartiality of God are just as plainly taught in those books as in the New Testament; but the reader does not readily see how they can be harmonized with institutions that seem to designate the Jews as though they were the only people for whose salvation God was concerned. But before all, there was the promise to Abraham, "In thy seed shall all the nations of the earth be blessed." "As I live (saith the Lord by the pen of Moses,) the whole earth shall be filled with the glory of God." What could one make of that strange story of the fiery serpents without the light shed upon it by the cross of Christ? God could have delivered the people from this plague as he had delivered them from many previous plagues, by the simple exercise of his will. Who would ever have dreamt of such a way as the one actually adopted; the exaltation of a brazen serpent on a pole, with a command to the serpent-bitten to look upon it and thus obtain healing. The most earnest students of the word for fifteen centuries were baffled in their endeavours to understand why God had employed such a method as this. But when the Son of Man had been lifted up on the cross for the sins of men, and the serpent-bitten of all nations began to find life and health through him, it then became apparent why that symbolic serpent had been employed. And thus we are made to see how wonderful the unity that binds together the different portions of a revelation that seems at first so heterogeneous.

The notices of Melchizedek answer the same great purpose. He is briefly mentioned in Genesis, in a way that suggests a great many more questions than it answers. A thousand years after there is a still briefer reference to him in the 110th Psalm. This seems to connect him in some way with the Messiah. Then, finally, in the epistle to the Hebrews, for the third and last time, he appears bofore us. Thus after two thousand years we get some elucidation of the obscurity that hangs about the reference in Genesis. Here, then, we have one of those features which distinguish the Bible from all other books, and compel the thoughtful observer to recognize the fact that the Scriptures are given by inspiration of God. As Moses and Elijah met with the Christ on the Mount of transfiguration, and were seen by the Galilean disciples of our Lord, so the widely sundered millenniums meet in the scripture and chaunt together the praises of God.

Our attention has been drawn to Melchizedek by an article in the Wesleyan Methodist Magazine. From the account in Genesis the evidence is adduced that Melchizedek was recognized by the other kings of the neighbourhood as combining in himself the functions of priest and king; not only king of Salem, but priest of the Most High God, and that distinctively and preeminently. All recognized the fitness of offering him tithes. The writer, Rev. S. Lucas, F.G.S. says: "It seems clear that the principal nations which then inhabited Palestine were united by some bond; that they had attained to a high degree of national or-

ganization. They must therefore have been of considerable antiquity." He thinks they were *Eephaim* and that Melchizedek was of the *Anakim*. At all events we have in the narrative an interesting glimpse of the original religion of the earth, which had become so generally corrupted. Mechizedek was an accepted worshipper of the true God; Balaam, when we first see him, was in communication with the same Lord of all; Job is another example; who knows how many more there were in different parts of the then inhabited globe? In different nations the corruption of the primeval religion took on different forms. It was probably not long after this that the religion of which we have an account in the Vedas, began to take on form. And we can imagine what form this primeval revelation would have developed into among the descendants of Abraham if Jehovah had not selected this people to be the subjects of dispensational treatment and prepare the way for the advent of the Messiah.

REMINISCENCES. X.

Extracts from journal:

"Seated in my window which looks out upon the lake and the Alps, I felt last evening as if I were in some scene which I had known in a vision in years gone by. The idea of such a spot is mixed up in my memory with the Arabian Nights and Tales of the Genii; why, I know not. Geneva too seems like something familiar. At the first glance I associated it with something I had read in a tale (of Edgeworth's I think) about a watchmaker in the tenth story of a building. This was probably my earliest impression of the place. This was soon forgotten in the multitude of other associations. I now enjoy the third canto of Childe Harold which I read brokenly, pausing now to look out on the night, now to listen to the chorus of voices on the lake. It was late ere I could rest, and I could sleep but four hours, though after a very fatiguing day.

"Separate me from the crowds of travellers about me now, and I believe this is the spot where I can be happy, where I can ponder fittingly, where I can write that which I have in view."

The following lines occur, with a mark drawn through them of subsequent repudiation:

"A wondrous and a glorious sight to me
Is to behold the lightning play before me,
Developing the blackness of the night
And the bold features of the giant hills
Which speak to me in voice than aught more thrilling
Of the all-worshipped age when Hannibal,
The age when Caesar stood among mankind
And won imperishable names. They dash
These wild fire-works of nature e'en to Jura
From the far Alpine heights, and Leman's face
Mirrors the sudden blaze. Is it not here
The amphitheatre where nature revels
In her own glorious strength and beauty? Who
That will not deem it trespass and sad venture
To stand in such a presence? Were there spirits
More mighty than youth's dreams can fashion them
Attendant on this orb, what could they act—
Disporting, or in awful strife of passions—
Than this more nobly beautiful? Yon fires
Seize on my breath and shake my frame with transport
And a mute sentiment that knows nor needs
A language, while the bolts reverberative
Find a still echo in that part of me
Where sympathy is shrined."

"'Tis after midnight and I will to bed. The bitterness of some of my day-moments is forgotten, when witnessing such a spectacle as a thunder-storm in this region."

"Yes, something must be done. Could I shape my path by my will I know well to what I would now bend my energies. My bent is all for the drama, aad lives there any sufficient reason why I should desert that art? I have written one, miserable in diction, shocking in taste, nothing in plot, 19 months ago. 2nd, another, verbiage, verbiage, but speaking an ardent passion for liberty. 3rd, another where thoughts were spun out into lines, 13 months ago. 4th, another where thoughts were concentrated into adjectives, every line was laborious to read, as to write, 10 months ago. 5th another, good, 7 months ago. These are the labour of a year, but what a year, and under what circumstances were they written." The 4th accompanied with such mental anguish and such engrossing occupation. Here is a regular gradation. From the trashiest stuff that ever boy scribbled, to a play which does credit to my years. Why then should I turn aside from this path? My mind is not matured; I cannot cease to improve. But he will not encourage me in writing tragedies. His misfortunes bind me to him, and I must needs pay a deference to his will which my ambition under other circumstances would not let me render. I only regret that he has changed to me; whether his sorrows have changed his disposition, or a late sense of my demerits, I know not—that he should be less kind, less liberal."

The explanation of this last remark, is probably this, that some one else had a different idea of the value of money from that which Homunculus had. The latter despised it too much to strive after it and despised it too much to keep it, and managed to get rid of it in ways that could not always be explained.

"Poetry not dramatic is called for. I can write an epic, and it may be dramatic, if I choose, and this, if I am not thwarted by petty things, I will. Oh how it maddens a proud spirit to be fettered in his walk and to hide his chains, and the hope of relief faint and far off."

The constitution of things has not been arranged with reference to the demands of a proud spirit, that knows nothing more important than its own desires. When a man is possessed with the idea that he is a demigod enchained in common flesh, a Pegasus yoked to a plough, there will be any amount of friction. Matters have not been arranged for the convenience of such. H. had flung away the only 'word' that could have taught him how to deal with the aspirations that burned within him. Self was the centre of his system of the universe, his own miserable self. Like the Ptolemaic astronomers who tormented their intellects to find the means of reconciling all astronomical facts with their notion of the earth as the centre, so the man who knows nothing higher than his own will, is constantly baffled with the facts that present themselves, and harmony keeps ever flying before him.

COMMENDATION.

"If there be any virtue, and if there be any praise, think on these things." Phil. iv. 8. The word rendered 'virtue' means properly courage, moral courage, soldierly spirit. The implication is that men are naturally hindered by fear from doing many things which they ought to do; and that it is a noble thing for men to rise superior to this fear in their conduct. The fear by which men are hindered from doing what the Lord would have them to do, is the fear of man's disapproval. Men have by long practice and discipline brought their conscience into such a state that they can do the things they like to do, without any scruples. If now, some man taught of God makes it evident that he has a higher standard of duty than they have, it will be very annoying, and his neighbours will let him know how unpleasant his example is to them. For his example powerfully shakes the edifice which they have so laboriously built for themselves. There then arises a temptation to forbear acting in such a way as to incur their displeasure. This temptation few can resist; but they who do resist it are certainly entitled to our sympathy and countenance.—

There is no conflict upon which God and his hosts look down with more interest than this. For the God of this world exercises the greater part of his sway by means of this base deference of man to man. Now let us notice the instances in which we see men overcoming this base tendency; let us take note of the things which breathe this Christian virtue. Let us hasten with words of cheer to him whom the world has frowned upon. If there be any thing to praise, to commend, let us understand that we are bound to give the commendation. The world knows what a mighty power there is in praise; and Christians ought to be careful not to withold their meed of approbation from those things that they know to be according to the mind of the Master. "I know thy works, that thou hast laboured for my name's sake and hast borne and hast not fainted," says the Master, and the disciple may well bear the gracious words to the one who is faithful, and assure him of his own sympathy. What are we doing with our faculty of praise? It is a very important question. We may assist the soldier of Christ to stand his ground, to bear his testimony, to go forward in a trying path. Let us cheer him on, said some one to a crowd who were eagerly watching the movements of a fireman on a ladder. The ladder was planted against a burning house, where there were souls to be saved, and the cheer animated the fireman to press onward to the rescue. But oh how important that our sympathy and commendation should be bestowed where they are truly needed. We need to have the mind of Christ and it is our privilege to have this.

The advice given by the apostle is well fitted, if faithfully carried out, to give us victory over selfishness, the desire for attention, solicitude for the praise of men. Instead of thinking very much about our own works and ways, let us cultivate the habit of recognizing good in those about us, and seeking to get it recognized by others. "Behold an Israelite indeed in whom there is no guile," said our Lord to Nathanael. Let us take note of the Nathanaels in our neighbourhood, and call the attention of people to them. "Verily, I have not found so great faith, no, not in Israel." "This, that this woman has done, shall be told in all the world for a memorial of her." "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." "Thou hast answered well." "She hath cast in more than they all."

WHAT BLOCKS THE WAY?

That which we deify, becomes our scourge. The idol to which we have offered our most costly oblations, becomes a Nemesis and follows us with cruel torments. We

have got rid of many of the gods whom our fathers worshipped, and congratulate ourselves on our freedom from superstition. But we have got others in their place. One of the great gods of the 19th century is Commerce. For is it not commerce that has given us the control of the sea, and the freedom of the world? Is it not commerce that has furnished the means of extending our network of communications over all the world? Railways, steamers, telegraphic cables, and whatver else enters into our conception of modern progress, are dependent on commerce for the means of utilizing them! And nothing is so glorified as commerce. It is the master spirit of the day. Kings bow down before it and acknowledge their dependence on it. And yet there is good reason to believe that this very commerce is preying upon its own vitals and furnishing the means of its own destruction. Like Saturn, it devours its own children. We wrote something on this subject a year ago, and our attention is again drawn to the subject by a pamphlet which we have received entitled "Over Production and the Present Stagnation in Trade, by Wm. Hoyle." It seems to most observers that there has been over-production, and that to a very great extent. The market is flooded with manufactures in excess of the demand. The facilities for production afforded by mechanical industry, the active competition, and the abundance of capital, have led to the manufacture of many more goods than are required by the public. Thus it seems. But Mr. Hoyle's pamphlet shows that there is an abnormal influence at work to impair and reduce the legitimate demand. Here is an extract from his pamphlet:

"There is no one so insane as to assert that people are everywhere supplied with all the comforts of life; for though our warehouses are groaning beneath the weights of heavy stocks, the backs of multitudes of our population are deficient in clothing, their houses are comparatively furnitureless, their beds are scantily supplied with bedding, whilst the houses they live in are many of them so dilapidated, small, and dingy, as to be quite unfit for human abode.

The error of those who plead over-production as the cause of bad trade, arises from their taking only a partial view of things. They take cognisance of the over-stocked warehouses, but neglect to look at the ill-supplied homes of the people; and, if I might be permitted to offer them a suggestion, it would be this, that instead of talking so much of over-production, and spending their talents and energies so industriously in urging a reduced out-put, they should transfer their attention for a time from the surfeited warehouses of the manufacturers to the destitute homes of the people; they would then find reason to ask themselves the question, are we not upon a wrong tack? For how, in the face of so much want, can there be over-production? I would further urge that they should give some practical turn to their inquiries, and take into consideration the question, "What can be done to get the stocks now in the merchants' warehouses, where they are not wanted, transferred to the backs and homes of the people, where they are wanted?"

He illustrates the matter in a way to furnish an answer to the question, In what does a proper expenditure of money consist?

"I will suppose the case of three men, each earning 30s. weekly.

The first man lives on 20s. and saves 10s., which he deposits in a building club, where, along with other deposits, it is at once applied to the erection of new houses, or other buildings. From this club the man gets five per cent interest, and what with interest and compound interest at the end of five years he is worth £150. With this he buys one of the houses from the club, or may be he builds a house for himself, and for it he gets 4s. per week rent clear. This 4s. added to the 30s.—his weekly wages—makes his income 34s. per week instead of 30s.

The second man is a man of fashion; he needs a silverheaded walking stick, an extra suit of clothes quarterly so as to keep up the fashion, and, may be, a pair of kid gloves monthly; he must also be fashionable in his apartments, &c. At the end of the five years he has nothing.

The third man, as we have said, when at his work, likewise earns his 30s. per week, but out of this he spends at least 10s. in drink. Once or twice a week he goes home drunk. Once or twice a month probably he neglects his work, and sometimes goes to it in a condition not fit to do his duty, and perhaps he does mischief. His intemperate habits injure his health, and he is sometimes away from his work through sickness, and has a doctor's bill to pay as a consequence, or may be his life is cut short by some accident arising from his intemperance.

As between the first and second of these persons the immediate result upon trade is the same, but the money of the first being spent reproductively accumulates, whereas the money of the second does not; hence, at the end of five years the first has a house, whilst the second has nothing. After the five years, the first man will be able to save 14s. per week instead of 10s.; this in another five years will, with interest, &c., amount to at least £200. With this the man buys another house, which he lets for, say five shillings a week; this with his wages and the rent of the first house brings his weekly income up to 39s., instead of 30s., as at first. Thus at the end of ten years the first man is worth £350, whilst the second man, supposing he has not gone into debt to gratify his foppish and luxurious tastes, has nothing to show.

In the case of the third man, the money is not only spent unproductively, but destructively, for food has to be destroyed to make the drink which he consumes; his health, and time, and character are wasted in the consumption of it; and, perhaps, when in a state of drunkenness, he does mischief into the bargain, and owing to the maddening influence of the drink, policemen need to be paid to preserve the peace. Thus there is only direct loss and mischief caused, but, indirectly, many evils and burdens fall on other people, which by abstracting their money, cripple and destroy trade."

We pointed out in our remarks on this subject that the trade in intoxicants cannot properly be included in that commerce which is a gain to the country, but is indeed very formidably hostile to the recognized interests of commerce. It is the deadliest enemy of commerce. What it contributes to the wealth of the state, is an infinitesimal fraction of that injury which it inflicts upon it. There are thousands and tens of thousands of families deprived of the means of obtaining what they really need in the way of clothing, food, shelter, furniture, books, medical attendance &c. &c. by the spell which the grog-seller has cast upon them. Instead of rising in the social scale from year to year, they sink lower and lower, and instead of having money to expend on the things mentioned, they are obliged to part with whatever luxuries or even necessaries they have. In Scripture we read of lamps standing in vital communication with olive trees, which supply them with perennial streams of oil, just in the measure that they need it. But our modern Commerce exhibits a very different picture. The candle is burning at both ends. While foreign countries were being brought within the range of our Commerce, and new fields for the disposal of our manufactures were being opened up, this self-destroying tendency of Commerce was not much noticed. It is now forcing itself upon the attention of men. There is a great reluctance to recognize it. It is hard for Englishmen and Americans to cease to look with complacency upon a traffic that seems to be of so great importance, as that in wine, spirits and malt liquors is. Mr. Hoyle shows that if a Lancashire farmer, having 100 bushels of grain to sell, were to throw 20 bushels into the Irwell, he would not do so much harm to trade as he does when he converts the 20 bushels into beer to be drunk by his farm labourers.

We close with one more paragraph:

"From the year 1870 to 1877, inclusive, the amount of money expended upon intoxicating liquors in the United Kingdom was £1,089,554,954. And when it is remembered that the indirect losses—that is, the sum which it costs the nation to atone for the mischief which results from drinking, is about equal to the direct cost, it will give us a sum of about £2,000,000,000 as the cost and loss through drinkin r, an amount greater than the entire of our foreign trade during the same period.

INTERNATIONAL BIBLE STUDY.

March 23, 1879. Luke XXIV. 44—53.

THE narrative now takes us to a place where the apostles were gathered together, with closed doors for fear of some assault by the Jews. Jesus himself is suddenly found in the midst of them. The women had told about the angels who had appeared to them, assuring them that Jesus had risen from the dead; Mary Magdalene had told them how the Lord had actually appeared unto her and spoken to her, and given her a message for his brethren; Simon Peter had corroborated this testimony, by his distinct statement that he had seen the risen Lord; finally, Christ himself appeared in the midst of them; and yet they hesitated to believe. It is very evident that there was no predisposition on their part to believe that Christ had risen from the dead; in fact no one could have a greater scrupulousness to yield assent to the report, than they had. Why this extraordinary persistence of unbelief? Well, it seems to us extraordinary, because we are familiar with the reasons for Christ's resurrection; but if any one will seek to put himself in their place, he will have an idea of the difficulty of believing under their circumstances. They could not have any other idea than that, if Christ were the Saviour, it must be by living that he would save; his death was just the very opposite of all that manifestation of power which had inspired them with confidence, and what other effect could it have than to take away their confidence? How could they regard it as any thing but a notable triumph for his enemies? The statement that he was risen only intensified the strangeness of his death. So, they not only reject the accumulating evidence poured in upon them this day, but they rejected the evidence of their own senses, and when Christ was actually before them were unwilling to believe that it was he. He shows them his hands and his feet,

pierced, and eats, and then proceeds to show them from Scripture the necessity for just such a death as he had undergone. He reminds them that he had frequently sought to make them understand the necessity of his dying, by reference to the prophecies on the subject. Now, at last, the light dawns upon them. He breathes upon them the Holy Spirit and thus the Scriptures are opened to them as they had never been before. We see how admirably the providence of God secured the demonstration of the fact of Christ's resurrection. It was necessary that the fact should be established in the conviction of men who were as little disposed to believe beforehand as any committee of *savans* that could have been chosen now-a-days.

"That repentance and remission of sins should be preached in his name." 47. The Gospel is the offer of pardon made to sinners 'in the name' of Jesus, to those who show their repentance by relying on Christ alone for acceptance. Nothing is said here about faith, but it is implied in the expression 'in his name.' They who receive pardon through him and for his sake, show that they are trusting in him and not in themselves or in any other. Repentance means change of mind, a turning from sin to righteousness, from self to Christ.

"Among all nations. 47. Though they have known Christ as a Jew, they now begin to know him as the Son of Man, the second Adam.

"Beginning at Jerusalem." Literally, *from* Jerusalem. This preposition was fitted to warn them of the necessity of soon going forth from Jerusalem, to all the nations of the earth.

"Ye are witnesses. But tarry until ye be endued with power from on high." Endued with this power, they would be qualified to witness for the Lord. As a matter of fact, multitudes, through their testimony, came to know Christ even as the apostles knew him, and showed their knowledge of him by willingly suffering the loss of all things for his name's sake, even life itself. They were not simply to witness for him by word of mouth, but by surrendering their whole lives to the controlling influence of his words. What the evangelist then needs is to know Christ, so that Christ shall be known in him; and to be endued with power from on high so that his testimony may reach the hearts of men.

"With great joy." 52. Because of the glorious revelation of the wisdom and love of God made on the cross of Christ, and because of the promised power, whereby they should be enabled to become fishers of men.

CORRESPONDENCE.

ARMED EVANGELISTS.

"*To the Editor of the Bombay Guardian.*"

DEAR SIR—In your issue of the 1st instant, a paragraph is quoted from the *Indian Christian Herald*, calling on the members of the South India Conference to explain their view of Luke xxii. 36, "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." If it should happen that no member of said conference should be able to give a satisfactory interpretation of the passage, it would not materially effect the question of policy which the *Herald* was discussing. All commentators are agreed that the above passage is a very difficult one, and nearly all have felt the difficulty of reconciling its apparent teaching with the spirit of the Gospel. The brethren appealed to by the *Herald* have probably found it easier to satisfy themselves as to what it does *not* mean, than to make all its meaning apparent to themselves and others. For my own part, I am not all sanguine in my hope of impressing any interpretation on the minds of others, but I venture to think it a not very difficult task to shew that our Saviour when he uttered these words, had no thought of solemnly revoking the magnificent charter of privileges which He had previously given to his preaching disciples.

When the disciples on two different occasions were sent out on evangelistic tours, they were empowered with extraordinary privileges. Evil spirits were made subject to them, power to heal was given them, the Holy Spirit's aid was assured to them in preaching, and their temporal wants were simply provided for from the bounty of those among whom they went. God's infinite resources were placed at their disposal, and they were forbidden to embarrass themselves with personal cares. This rule certainly remained in force up to the close of our Saviour's ministry; but many think He abolished it in the memorable words quoted above. But if so, it is exceedingly strange that not the slightest recognition of the new rule occurs in the book of Acts, or in the epistles. No evangelist carried a sword, no mention is made of careful preparations for the expenses of their journeys, while the whole sublime story bears traces on every page that the original plan was adhered to throughout. The endlessly quoted words of Paul as to the right of ministers to accept support from the churches to which they ministered, does not touch the question of evangelistic policy at all. I confess that I cannot repress my astonishment that intelligent Christians should be ready to give a literal interpretation to our Saviour's injunction to each disciple to sell his garment and buy a sword, and it is certainly a striking illustration of the uncertain value of human learning, to see a writer like Dean Alford quoting this verse as perfectly conclusive against the Quaker doctrine of non-resistance! He might as well have quoted it against the law of gravitation.

But what *did* our Saviour mean? Are the words so dark as to be practically of no value? Is there no simple, surface meaning which any one can grasp without the aid of commentators who themselves cannot agree in their interpretations? If I may be allowed to express my view of these controverted words, I shall do so with no little diffidence, simply saying that my own mind is satisfied with the interpretation I have adopted, but not expecting with very much confidence that what is clear to me will be equally clear to others.

Heretofore the Saviour had taught His disciples that God's power was pledged to their support, and that they had absolutely nothing to fear. Satan as lightning has been seen falling from heaven, and his power was no longer superior to them. But now the hour had come when Satan and the world were to have a brief triumph. "This is your hour and the power of darkness." The prince of this world had come, and although he was to be cast out, for the few dark hours just at hand the Saviour of mankind was to lie in seeming helplessness in his power. The smitten Shepherd would not be able in this appalling crisis to guard the sheep. In short, the whole situation was now for a very brief period to be completely reversed, and our Saviour's words simply stated this fact to the disciples. It was as if He had said:—"A dark hour has come; a great war is impending over us. Satan and the world will be allowed a cruel triumph for a brief period, and you will suffer with me. The extraordinary powers which I gave you when I sent you forth against the kingdom of darkness must be withdrawn for a few hours, and while I give myself in passive helplessness to the foe, you too must revert to your former state of comparative weakness,"

It is *possible* that the disciples understood their Master literally, and continued after the day of Pentecost to act according to the literal injuctions given, but to my mind it is simply incredible that they did so.

J. M. T.

[The view here taken corresponds with that expressed by us in our issue of the 1st inst. Perhaps we failed to make our meaning as clear as our correspondent's statement of the matter is. *Ed. B. G.*]

NOTICES.

WE are requested to mention that the funds of the "House of Hope" are at their lowest ebb. The institution is carried on most economically; it is doing a valuable and much-needed work, and we ask for it the sympathy and aid of our readers.

REV. I. F. ROW will preach a Memorial Sermon in connection with the death of Rev. H. Torbet, in Falkland Road Hall, to-morrow at 6. P.M.

Epitome of News.

SATURDAY, MARCH 8.

—There were in New York City last year, 917 commercial failures with liabilities amounting to nearly $64,000,000, and assets estimated at about $19,000,000. The moral face to such a fact is nearly as bad as the financial. But there, as elsewhere, a deal of rubbish has been cleared away.

—Nearly 50,000 have died during the past two months of small pox. It is more fatal in Brazil than the yellow fever, and the native physicians are unable to treat it with any degree of skill. Dom Pedro, the Emperor, has finally consented to the general introduction of vaccination, and has sent to Washington for a supply of vaccine wafers. The prevalence of this disease in connection with the terrible famine existing in the North, makes the present condition of the Empire a sad one indeed. At Ceara, 600 are dying daily from the small-pox, and the scarcity of provisions is extreme.

—*Deccan Herald*: "Some of our readers will remember Dr. Hugh Miller who was about the first private medical practitioner who set foot in Bombay. The last Mail has brought the tidings of his death, at his residence on the Clyde, built on the property which he purchased with the money made in India. We are sorry to hear that Mrs. Hugh Miller is very ill."

—Calcutta, 6: "The position of affairs at Mandalay is not reassuring, and has been the subject of grave consideration with the Government. The King of Burmah becomes excited with drink and is half mad. The war party at Mandalay is in the ascendant."

—*Times of India*: "The Telegraph Construction and Maintenance Company have now on hand a large amount of cable, which was to have been used in duplicating the Australian cable, and it seems possible that the Government will make such arrangements as will secure this cable for affording the needful means of communication with South Africa, and the impression now is that the route chosen will be via St. Vincent."

MONDAY, MARCH 10.

—Samples have been submitted to the Madras Government of paper manufactured from the aloe fibre, which is said to be far superior to paper manufactured from hemp, being finer and more durable. It can be sold at Rs. 2 per ream, is not liable to be torn when folded, and the ink does not sink through it,

—*Bombay Gazette*; Calcutta, 9: Orders were received yesterday forenoon to send troops to Burma. Accordingly a detachment of the 54th Foot embarked early this morning by moonlight on the steamer Umballa, and to-morrow another detachment of the same regiment starts, leaving the fort garrisoned by only half a European Regiment. 400 of the 19th Madras Native Infantry embark to-morrow morning.

—Same: "Many persons in Bombay and elsewhere will be sorry to hear of the death of Mr. Charles Levett Yeats, Assistant Secretary to Government in the Public Works Department. During his sixteen years' connection with the Public Works Department, he had done the State good service and had earned the confidence of his superiors as well as the good will of all his subordinates."

—Noticing a work entitled "The English Church in the 18th Century," by Rev. C. J. Abbey, Rector of Checkendon, and Rev. J. H. Overton, Vicar of Legboarne, the *Watchman* says: "But it is a very long time indeed since we have read so candid, moderate, and yet thorough a book of Church history as this. The writers are clearly and distinctly clergymen of the National Episcopal Church. This never fails to be apparent; but in no instance that we remember does this fact minister to prejudice, or blind the writers to the broader interests of Christian truth and charity. Distinct and emphatic loyalty to Christ, and to that charity which is above all creeds, breathes through every page of these charming and most instructive volumes. Nor are they less distinguished for philosophic breadth and insight. It is indeed surprising that gentlemen situated as these writers are, and with their antecedents as well as surroundings, should have so completely burst the bonds of conventionalism and routine, and displayed so much freedom, independence, and freshness of treatment as these volumes exhibit."

—The Rev. Jacob Montagu Mason, M.A., *rector of Silk Willoughby, Lincolnshire*, has been received into the Roman Catholic Church. The value of the living which he resigns is about £700 a year.

—Sir Samuel Wilson has presented £25,000 to the Melbourne University, and Mr. Ormond has promised £10,000 towards building a Presbyterian college in connection with the University, on condition that an equal sum be subscribed within twelve months. £6,000 has been already sent to the committee.

—Archbishop Guibert has addressed to "M. Hyacinthe Loyson" a reply to the letter signed "Hyacinthe Loyson, *prêtre*." He declares the letter a breach of the commonest decorum, and that as long as Father Hyacinthe persists in his melancholy apostacy no relation is possible between him and those whom he has plunged in grief after they had overwhelmed him with marks of good-will. The Archbishop feels mingled terror and compassion, and regards his correspondent as a dreadful example of Divine chastisement for the most culpable infidelity. A blind pride and admission into his cell of the pictures of enjoyments prohibited by sacred vows have deranged his reason and triumphed over his weak courage.

With more to the same effect.

Tuesday, March 11.

—*Times of India*: "No one was perhaps better acquainted with the late King or with the character of the present King, such as it was a year or two since, than the Rev. Mr. Marcks, the well-known missionary and philanthrophist. Mr. Marcks keeps a careful return of the attendance, attainments and character of the different pupils who attended his school in Mandalay. In that interesting folio King Theebaw, who, as an example of the perfect equality of Burmese society, stands next in rank to the son of Mr. Marck's cook, is described as a stolid, obedient lad, rather too fond of shamming ill, so as to play truant without a scolding. It is perhaps little wonder that a stupid, ill-conditioned boy like that should have had his head completely turned by an unexpected accession to the most absolute power; and that the attacks on his relatives which were first provoked by terror and intrigue, should have gradually developed into a mania for unresisted butchery. The encouragement of other lads as ignorant as himself, the temporary success of his massacres, the forbearance of the British Government, and the unaccustomed use of strong liquors have probably inspired the young King with an infatuated belief in his own power, and it has apparently become our unfortunate duty to recall him to his senses by depriving him of his throne."

—A Canarese dictionary is at present under preparation by Mr. F. Kittel of the Basle Missionary Society.

—A correspondent, writing from Peshawur, informs the *Civil and Military Gazette* that Mr. Scott, of the Survey Department, whose party was attacked by some malcontents of the Mohmund tribe, when surveying the Shumla route, near Fort Michni, behaved with the greatest gallantry, carrying on his back a naik belonging to the escort, who was wounded, for some distance, and directing the retreat with great coolness.

—Father Hyacinthe opened his Gallican Catholic church at Paris on the 9th ultimo. Long before the hour for commencing the little building was quite full and hundreds of persons, unable to gain admission, were turned away. The Scotch bishops who were expected to attend were not present. In the course of his sermon Father Hyacinthe said he was neither the founder nor the preacher of a new religion. He was a French Catholic, and stood by the old Gallican Church as recognized by the Popes of the Middle Ages.

—Touching the Kurrachee murder, the *C. & M. Gazette* says: We hope that the miserable young fanatic now in prison will not be too promptly dealt with, but allowed some time to see whether he will afford information. He should be kept in rigid seclusion, and permitted to see none of his sect to keep up his fanaticism, and, perhaps, to present him with his credentials to paradise from the hands of the great high priest—beg pardon, the incarnate deity—of the tribe! If the larger fish cannot be hooked, we hope this man's body may be ordered to be burned and the ashes scattered, so as to prevent another local *peer* being canonized to Kurrachee, as was done in Bombay by the Aga in 1862, when the four Mahim Khoja murderers who were hanged, were, by the old man's orders, buried in an exceptionally holy spot, behind the mausoleum of Pir Mahomed Shah.

—*Deccan Herald*: "Two companies of H. M.'s 4th Rifles have been ordered at once to leave for Sholapore, where the ramoosees have risen for looting. Yesterday one company left, and the other leaves this day. The civil authorities have telegraphed for aid."

—*Englishman*: Mandalay: Two ministers, suspected of treason, are placed in the same prison with the princes whom they are suspected of favouring. The princes are ironed, while the ministers are simply confined. Things are supposed to be going on smoothly, when it is suddenly discovered that the prince's irons have been removed and the ministers are their friends.

An immediated council is held by the King and the young advisers, and the King comes to the conclusion that extermination is the only means whereby he can obtain any safety; so the immediate execution is ordered of every one in the prison. The executioners are easily obtained; and with the darkness commences the scene of slaughter. As it is found not convenient to get through the job in one night, a division is made, and some twenty are chosen. These were severely beaten and kicked, the women being shamefully treated. When lifeless, they were hurled into a large well in the garden. The children are torn to pieces before their parents' eyes, and the parents were then put to death; their last look being fixed on the quivering and mangled remains of their little ones. The Meckra Prince was made to witness the most atrocious conduct towards his wife and children, and saw his aged mother beaten senseless to the ground and dragged to the mouth of the well and tumbled in. Thoungya's family fared the same, as did also the two Menghees. The Myodawbaw, his two sons, and the Pha Woon, together with the princes, were killed last, and the princes, instead of being put in along with their families, were thrown into the river.

Three days had elapsed before the Resident got the intelligence, and he immediately sent word to the Menghee to stop the murderous proceedings, or he would quit the Residency and leave the Burmese to deal with higher authority. In reply, Mr. Shaw was informed that the King of Burmah was independent, and could do as he chose for the welfare of his throne. The Menghee, however, promised that no more blood would be shed if he could help it.

The guard were detained two days on board the steamer, as the King would not let them march from the landing-place to the Residency in their uniform and arms, the people being desirous of seeing foreign troops. The dispute was finally settled by the soldiers coming ashore without any display, and they are now safe in the Residency, and, I doubt not, will soon have an oportunity of a brush with Jack Burma. Such insults to the British nation should be resented, and I trust, after the representation which Mr. Shaw has made, some decisive steps will be taken.

—*Bombay Review*, replying to the Countess Blavatsky: "The modern Isis might as well know that the writer of the paragraph which has so far vexed her philosophic soul is not a Christian—that he does not sympathise with any particular Christian creed. But he has closely and patiently examined the doctrine that Jesus Christ preached ages ago, and which has lost none of its power of giving unspeakable relief to the weary soul, by incessant misrepresentations of interested antagonists. The obligations to Christianity from this great country are so well known, that it is an outrage on history to ignore them. It is very unseemly of the fair assailant of Christianity to go out of her way to deny facts. Her denial counts for nothing. Madame says 'India owes all to the British Government'; we would have agreed with her had she been more explicit and said 'Christian British Government.' Imagine the dire consequences to this fair land of such political fire-eaters as Warren Hastings and others not having been under some restraint from nominal Christianity. Whatever the absolute value to India of Christianity, this much is certain, that enlightened Christian example has thrown such a flood of light on the native intellect, that it cannot for a moment accept the eccentric flickerings of any phosphorescent phenomenon in human nature. We have done with Madame 'Sophy' and her followers."

Wednesday, March 12.

—*Bombay Gazette*; Jellalabad, 9: Complications have arisen at Kabul regarding the succession to the throne, The late Abdulla Jan's mother has advanced the claims of her son-in-law, Hasham Khan, son of Mahomed Sharif Khan. The troops with Shere Ali at the time of his death also declared for Hasham Khan.

The health of the troops here is nnsatisfactory, over 100 British soldiers being sent to the base hospital at Peshawar.

—The schedule of Hamilton Maxwell and William Gilmour Hall, who are described as lately trading in partership with John Fleming, Robert McIlwraith, and William Nicol, under the title at Bombay of Messrs. William Nicol and Co., and at Kurrachee as Messrs. Fleming and Co., was filed yesterday. The amount of debts due by the Bombay firm is

Rs. 51,71,047-13-10 : The amount of debts due by the Kurracheefirm is Rs. 8,97,657-8-3.

—The new drainage scheme is to be carried out departmentally at a cost of Rs. 15,77,649.

—Senor Castelar, having received an invitation from Professor Max Muller and other members of the University of Oxford, has answered that he will visit England in June, after the general election in Spain. He will deliver three lectures at Oxford on Spanish literature in the 19th century. Senor Castelar will next month deliver his reception speech in the Spanish Academy on the same subject, "Modern ideals of literature."

—Dr. Beard, of New York, says that the average life-value of 500 men of the highest mental activity, who had already reached the age of twenty, was 64 years, whereas the corresponding life-value of other members of society, under the same conditions, was only fifty years.

Thursday, March 13.

—*Times of India*; London: Colonel Gonne was instructing his officers and men at the butts how to fire and load their revolvers with the left hand. He was imprudently standing in front of a squad of officers, when the revolver of one of them suddenly exploded and struck Colonel Gonne in the groin. Seeing what he had done, the officer exclaimed in an agony of remorse "My God, Colonel, I've shot you, and I will blow my brains out." He had just put his pistol to his head when one of his comrades dashed it out of his hand.

—The Str. *Hydaspes* with English Mails left Aden for Bombay, Wednesday, 9 a. m.

—Bombay Gazette; London, 21: "The Roman Catholic world in England has been greatly excited by the announcement that Pope Leo has offered a Cardinal's hat to Dr. Newman, and that the venerable Doctor has declined the honour. The Ultramontane faction are much annoyed at the event, for Dr. Newman's independence of character is very distasteful to them, and for years they have done their best to keep him in the background. It is significant, however, that the Catholic Union of Great Britain have held a meeting, and passed a resolution which was moved by the Duke of Norfolk and seconded by the Marquis of Ripon, expressing their "profound gratification" at the honour done to Dr. Newman and their "unfeigned gratitude" to the Pope for the step he has taken. Cardinal Manning is away at Rome, or perhaps this meeting would never have been held."

—Same; Jellalabad, 10: The claimant to the Kabul succession is Asmat Ali Khan and not Hasham Khan.

It is rumoured on apparently good authority, that Yakub Khan left Kabul three days ago with six regiments and two batteries in the direction of Jallalabad. The object is to interview the Political Officer on the probable changes in the constitution and division of territory.

The advance towards Kabul is expected to take place shortly.

Friday, March 14,

—*Times of India*: A committee of noblemen, gentlemen, and merchants has been formed in London under very influential auspices with a view of developing the trade of Central Africa by way of Zanzibar.

—*Ch. Missionary Gleaner*: "Many of our readers will be surprised to know that there is a Christian Church in the city of Cabul. But in the Bala Hissar (or walled fort) and not far from the Ameer's palace, there has been a little Armenian Church ever since the days of Nadir Shah, and this little band of Armenian Christians have been allowed to worship their God and Saviour undisturbed in that church all through the many political disturbances and administrative changes that have taken place in that city. At one time there was a considerable number of Armenian Christians in Cabul, but now there are not more than some twelve souls. Most of these have received baptism from clergymen of the Church of England, four of them by the chaplains of the British forces in 1840-42, the cthers by the C. M. S. missionaries at Peshawur. Indeed, on weekdays, the little Christian flock have been lately worshipping according to the Persian translation of the English Book of Common Prayer, the chief person in the congregation being a young man named Luka, who received his education in the Peshawur Mission School. The first and last sermon the Christians in Cabul ever heard in their little church in the Bala Hissar was one preached in Persian by the late Dr. Wolff on May 6, 1832."

—Press telegram; Calcutta, 13: The Budget resolution announces the immediate abolition of the duty on all cotton goods made of yarns of 30s. and under. This accords with the advice of the Special Commission and the Chambers of Commerce of Calcutta, Bombay, and Manchester. The estimated ultimate loss of revenue is £200,000; but only £150,000 in the coming year.

The resolution states that "it is impossible to defend or maintain the existing system, by which some goods are free, while others identical except in name are taxed. The present measure will entirely remove all present direct protection, and free all imported goods now subject to competition with Indian mills. The urgency of this measure is shown by the great decrease in the import of English coarse goods although the import of fine goods has increased. The production of coarse goods of Indian mills and exports have simultaneously greatly increased."

The removal as soon as possible of all the other protective duties is declared necessary in the interests of India.

Revised tariff valuations of chief articles of trade are published, the present valuation being much above market values. There will be a further loss on cotton goods of £31,000 and a net total loss of £42,000.

A further reform of the octroi duties is promised.

—The death is announced of Dr. C. E. Appleton, Fellow of St. John's College, Oxford, which occurred on the 1st instant, at Luxor, in Upper Egypt. Dr. Appleton was the founder of the *Academy* newspaper.

—Deaths last week, 447.

—Report of the Scottish Schools:

"The number of pupils at present in attendance at the Society's two schools is 221, 135 in Byculla and 86 in the Fort. Both schools were examined in the most searching manner in the year 1877-78 by Mr. Jacob, Government Educational Inspector. The grant obtained for the Byculla School was Rs. 2,249 and for the Fort School Rs. 1,398. A most gratifying letter from Mr. Jacob was received by Mr. McDonald in April last. Mr. Jacob expressed a similarly high opinion of the efficiency of the John Connon High School, under the care of Mr. and Mrs. Smeaton, and his special satisfaction with the very interesting work done by the senior classes. Professor Kirkham officially inspected the schools for the year 1878-79, and the same grant was sanctioned as in the previous year. It is exceedingly gratifying to the committee, that Mr. Kirkham was able to write as follows in October last:—"I was very much pleased with the intelligence and tone of both schools."

At the Matriculation Examination of the Bombay University in 1877, four pupils passed out of five presented from the school in Byculla, and three out of seven presented from the Fort School. Two of the successful candidates were girls—one from each school. It reflects much credit on the teachers of both schools that these schools have been the first in the Presidency from which girls have become University under-graduates. The names of the pupils who passed are Helen Graham, Kirthee Singh, Edward Brown, and Clarence Smith from Byculla, and Septa Conway, William Boyton, and Richard Liebschwager from the Fort. One of the two girls, Septa Conway, was 6th in the order of merit among 1,030. Herbert Gorden also passed from the Byculla School in 1878."

—The Viceroy has left Calcutta for Lahore.

—The Hon. Raymond West, Judge of the High Court, has been appointed Vice Chancellor of the University of Bombay, in the room of the Hon. J. Gibbs, resigned.

—From the official report on the cyclone of the 6th December last at Vizagapatam, 414 human beings, 5,000 sheep and 25,000 goats perished, and 9,000 houses were destroyed, of which 300 were in the town of Vizagapatam.

Selections.

A PRAYER FOR THE IMPOSSIBLE.

By Rev. D. N. Beach.

"And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." (Matt. xxvi: 39.)

All along, Christ had predicted his death. That night he had said: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." These being such clear predictions of his death, from his own lips; he so unmistakably, that very night, looking forward to it; the whole errand of his life in this world pointing to it;—the petition, "If it be possible, let this cup pass from me!" is a most striking fact. It is a prayer for the impossible, qualified by the words, "If it be possible."

From this it appears that Christ, while divine, and while able to forecast the future, possessed, nevertheless that capacity to be enwrapped and overshadowed by present things, which marks us. He knew that God would do all things well. He was God himself, and desired to do just in the divine way. The fixedness and certainty of coming events was as clear to him as to God. He wished nothing otherwise. And yet, humanly, he lived in the present. He lived in that dark night. Every moment was real and momentous to him. That which was upon him, and which awaited him, seemed perfectly terrible and unendurable. It seemed to him, as we have at times, perhaps, felt about our own trials, that he could not let it be so. And so, in his strait, when he could hardly sustain himself, or look the future in the face, going by himself, and falling upon his face to the earth, he cried out with the most tender and pleading of ejaculations, "O my father!" and added, "If it be possible, let this cup pass from me!"—knowing all the while that it was impossible. In the depths of his agony, he seems to have felt himself separated for the moment from the inevitable, and to have soothed himself by imagining to himself a possible which was impossible, and by praying, that, if the impossible were possible, it might be granted.

But, if Jesus, if God in human flesh, was, and suffered himself to be, so wrapped in the cloak of the present, as to allow himself in such a mental process as this, is it not very clear, not only how perfectly human he was, but very clear also how he, and how God, will allow us to be? There are a few minds which can lift themselves into such a lofty and unmoved place that they can survey all things with equanimity. Regarding all things as under the law of necessity, if they are fatalists; or, regarding all things as under the law of God's all-wise disposal, if they believe in God's care; —they seem impassive, unable to be much moved by anything. The spectacle of such ex-

amples often discourages those who desire to have a proper resignation, and yet who are conscious of the overwhelming power of some of God's dealings. Now let us look to Christ, to see who is the truer to human nature, the one who lives, and feels, and thinks, and agonizes, in the present, or the one who has manipulated himself into this place of stolid impassiveness. It is the cold, dead rocks which winter cannot hurt; it is the bright, the living, the fruitful vegetation, which the frost pinches. Which is better, the dead rock, or the living plant? Surely one would rather be the plant than the rock, though the plant does suffer more. And which is better, the cold stoic, looking on all things with an equal mind, or the Lord Jesus, tingling to the very finger-tips with suffering, "sorrowful and very heavy," "exceeding sorrowful, even unto death," sweating "as it were great drops of blood," falling flat on his face in agony, and praying to God, out of immeasurable pain, for the impossible, if it were possible? Surely the course of Jesus was the truer to human nature. Let us get, then, out of this prayer of his for the impossible, some good thoughts.

1. Let us learn, for one thing, *not to plume ourselves on being stout-hearted.* There are those who curl the lip at the tears and vain entreaties of a child. There are those who laugh at the impressibleness of women. There are those who boast that they could calmly see a man hanged; or, with neither anæsthetics nor twinges, have a limb amputated; or without fear, rush into certain death in battle. But if any of us is thus callous, let us not boast, but rather mourn; and let us not desire to be of the number of such, if we are not. These human susceptibilities to sorrow and anguish, are great boons. They are the helps, and stimulus, and disciplining agencies, of a life in this world. Suppose Jesus had not been so overwhelmed—had been a stoic in the garden: where, then, were the character in what he did? It was because it was so perfectly awful to him, that his submitting to it worked the perfection of his character, and constituted the virtue and worth of his death. Let us try, then, to keep gentle and tender-hearted; to be so sincere and so true to ourselves and to human nature, that we shall ever be like the Eolian harp before the successive gusts which shake from it glad or pensive music. Jesus was the man of men, and yet he was so overwhelmed before the inevitable that he fell on his face, and prayed for the impossible, if it were possible. Oh, the great, the noble, the precious Jesus!

2. Let us learn, also, *what sort of prayers we may bring to God.* It is objected sometimes against prayer, that we do not know what is good for us, and that we are too selfish and short-sighted to ask aright for what we need; that it is foolish, for example, to pray about the weather, because it, may be best and pre-appointed that the weather shall be just as we do not want it to be. But all these objections would apply to this praying of Jesus in the garden. In the fact that Jesus went to God to pray for what would have been bad for him, and bad for the world, and for what was pre-appointed otherswise, it appears that Jesus had the habit, and that God rejoices in the habit, of letting the heart's desire be made known unto God. And therein is an element of the divine fatherly relation to men. He knows what is best. He will do what is best. He may answer a specific prayer, or he may not; but he wants us to be children enough before him to bring to him all our desires, even those impossible of satisfaction. What parent would wish his children never to ask for, and never to express a wistfulness for aught else but what was perfectly best, and might be unerringly granted. How limited and matter-of-fact, would all the child and parent relation in such a case become! The central thing is, that the child desire good, and the parent love to hear the child's request. That being the case, it matters little whether all the details of the asking are wise and feasible, or not; but it matters much that the child shall recognize the parent's goodness, and shall trustfully ask and that the parent shall willingly hear the requests, and, discriminating, shall grant them, or not, as is best. And in like manner, the main thing with us is, that we love, and trust, and look to God, and pour out all our wants before him. The trust, and love, and wistfulness are the main things; and, listening, according to the faith and love, will he do for us, not the exact things asked, perhaps, but those things which ought to be truly asked, *viz.*, the best things. Oh, then, trusting child of God, bear to him all your wants; do not shrink from praying even for the impossible; do not guard yourself, and limit yourself; but pour yourself freely forth upon him; and leave to him the hearing, and the discriminating, and the judging, and the answering, which are his part. The example of Jesus teaches you this.

3. Let us learn, finally, *by what a perfectly natural process our wills are to become one with God's will.* When our wills are not one with his, how are they to become so? How, then, would two human wills, in such a case, become one? By silence? By the will that must yield, just submitting? No. The true way is for each to express to the other the will which exists, and its intensity, and the reasons in its favor. After this has been done, after there is a perfect understanding between the two, then it is easy for the will that has to yield, because it knows that the other will understands; and quite likely it sees, by this time, the desirability of yielding. But, where it is all silence: where one will domineer over the other will; where there is no hearing and appreciating the side that must yield—then bitter, very bitter, is the lot of the one whose will is crossed. Parents, husbands and wives, teachers, all who have to decide things, ought to bear this principle in mind, in order not to break the will of those whom they have to oppose, and in order to a true and loving harmony. Any one can see, for example, that to give a child a fair and loving hearing, and then for wise reasons to deny him, will keep the child nearer the parent or teacher than to take everything silently into one's own hands. Well our will is best to become one with the divine will, in a like manner. God pains-takingly gives us the opportunity in the institution of prayer. We are to carry our wills to God, pouring them lovingly upon him, pleading with him about them, and then leaving them with him, sure that he will understand, will sympathize, and, if he do not grant what we ask, will refuse us in love, in order to grant a greater blessing. This was what Jesus did. He knew that his human will must yield to the divine will. He wanted it too. And yet, casting himself on his face in the darkness, he poured out all his human will, crying thrice over, "O my Father, if it be possible, let this cup pass from me!" After that it was easier to drink it.—(*Advance.*)

Miscellany.

—*Zion's Herald:*

"We have alluded in our Book Table to the discussion over the verses in the last chapter of St. Mark's Gospel, from the ninth to the twentieth inclusive. In commenting upon the passage, Alford finds a strong objection to their legitimacy in the fact that in these verses there are no less than seventeen words and expressions (some of them repeated) that are never elsewhere used by Mark. Dr. Broadus, in the *Baptist Quarterly* for 1869, referring to this intimation of Alford, says: "This can hardly fail to make an impression—seventeen such cases in twelve verses. It occurred to me to examine the twelve just preceding verses (chapter 15: 44-47, 16: 1-8), and by a curious coincidence, the words and expressions not elsewhere employed by Mark footed up precisely the same number—seventeen." The Doctor goes on to give the Greek words and phrases. About this passage there is no question as to its authenticity; so all the force of the argument founded upon the same condition of things in the verses immediately following, is lost by this really singular coinidence."

—Bishop Simpson has been delivering a course of lectures to the Yale theological students. Speaking of the call to the ministry, he mentions his own case:

"There were two special difficulties in my way. First, I had no gift of speech. My voice was poor, and in school I always shunned declamation. I firmly believed I could never make a speaker; and so chose the profession of medicine, which I studied three years in a professional school. I think I should have resolutely rejected the idea of the ministry except that it seemed inseparably connected with my salvation. I fasted, I prayed for divine direction; but I found no rest, until, in reading the Bible one day, I found a passage which seemed specially written for me: "Trust in the Lord with all thy heart; lean not unto thine own understanding; in all thy ways acknowledge Him, and he shall direct thy paths.' I accepted it, and resolved to do whatever God by His providence should indicate by opening the way. I never lisped to a friend the slightest intimation of my mental agony; but I took a more earnest part in the Church services. One Sabbath I felt a strong impression that I ought to speak to the people at night in prayer-meeting, as we had no preaching. I said to myself: "How shall I? For my friends will say I am foolish, as they know I cannot speak with interest." Especially I dreaded a certain old uncle, who had been a father to me and superintended my education. While I was discussing this matter with myself in the afternoon my uncle came into the room, and after a moment's hesitation, said to me: "Don't you think you could speak to the people to-night?" I was surprised and startled. I asked him if' he thought I ought. He said "Yes; I think you can do good." That night, for some strange reason, the house was crowded, and I made my first religious address to a public congregation. It was not written; it was not very well premeditated: it was simply an earnest outgushing of a sincere and honest heart.

"My mother was a widow. I was her eldest son and the only child remaining at home. I feared it would break her heart to leave her and feared it would be impossible to do so One day, after great embarrassment, I was induced to speak to my mother on the subject of my mental struggles, and tell her what I thought God required of me. I never shall forget how she turned to me with a smile, and said "My son, I have been looking for this hour ever since you were born!" She then told me how she and my dying father, who left me an infant, consecrated me to God, and prayed that, if it were His will, I might become a minister. And yet that mother had never dropped a word of intimation in my ear that she ever desired me to be a preacher. She believed so fully in the divine call, that she would not bias my youthful mind with even suggestions of it in prayer.

"That conversation settled my mind. O what a blessing is a sainted mother! To-day I can feel her hands on my head, and I hear the intonation of her voice in prayer."

TELEGRAPHIC NEWS.

London, March 7th: The official statement of General Lord Chelmsford with referance to the disaster to our forces in Natal has been published, and causes general dissatisfaction. The London papers attack Lord Chelmsford and demand his removal from the command. The *Standard* publishes a paragraph stating that it is not intended that Lord Chelmsford shall be superseded at present.—In the House of Commons Sir Stafford Northcote (Chancellor of the Exchequer), replying to a ques-

tion, said he had not heard of any British troops being ordered to Burmah, and, therefore, presumed that the statement was untrue.—Advices have been received that a sanguinary struggle between the partisans of rival pretenders followed the death of the Ameer Shere Ali at Maza Sherif, and that the partisans of Yakoob Khan were victorious in the end.—In the House of Commons this evening the Under-Secretary of State for India (Mr. Stanhope) made a statement, that in consequence of disturbances the Indian Government had deemed it right to send reinforcements to British Burmah, consisting of two native regiments and one British cavalry regiment.

Berlin, 7th: The German Parliament has rejected the Bill proposed hy Prince Bismarck, giving the Reichstag powers to punish its members for the purpose of maintaining Parliamentary discipline.

Rome, 7th: Sentence of death has been passed on the perpetrator of the attempted assassination of King Humbert.

Paris 7th: The report of the Committee of the Chamber of Deputies demands the impeachment of the Cabinets under the Duc de Broglie and M. Rochebouct. The Government, however, has refused to accept the conclusions of the Chamber's Committee.

Madrid, 7th: In consequence of difficulty arising from the economic situation in Cuba, the Spanish Ministry has resigned. A new Ministry has been formed by General Martinez Campos, who will hold the appointment of Minister of War. Senor Molins is the New Foreign Minister. The Ministers of Finance and Marine remain unchanged.

London, 8th: Further official correspondence relative to the Afghan campaign has been published, and includes the speech made by General Roberts on 26th Dec. The Polytechnic institution has been totally destroyed by fire.—The Board of Trade returns of imports for the past month amount to £28,687,500, showing a decrease of £3,500,000: the export returns for the past month amount to £12,750,000, showing a decrease of £2,187,500 as compared with the same period last year.

Paris, 8th: The report of the Committee of the Chamber of Deputies accuses the Cabinet of the Duc de Broglie of an attempt to establish a Dictatorship, and also with having frequently violated the Constitution. The Rochebouet Cabinet is accused with having attempted to bring about a *coup d'etat*.

London, 9th: Latest advices from Natal describe the general situation as unchanged. Colonel Pearson's column, which was in an entrenched position at Ekowe, had been attacked by a large number of Zulus, whom, however, he not only succeeded in repulsing with enormous loss, but also pursued for a long distance after the action.—The condition of affairs in the Transvaal is considered disquieting, in consequence of the hostile attitude displayed by the native chiefs towards our people.

Paris, 9th. The Chamber of Deputies will probably reject the motion of the Committee for the impeachment of the Cabinets of the Due de Broglie and M. Rochebouet. Marshal MacMahon has made a demand that if the resolution of the Committee be adopted, he may be included.

Alexandria, 9th.—A new Ministry has been formed under the presidency of Prince Tewfik, the hereditary prince. The Ministers of Finance and Public Works remain unchanged, but Nubar Pasha is excluded altogether.

London, 10th: Latest advices from Central Asia state that tranquillity has been re-established at Mazar Sherif and that Yakoob Khan has been proclaimed Ameer of Afghanistan.—The Polytechnic Institution was only partially destroyed by fire.

St. Petersburg, 10th: An official statement has been published, which declares that the plague has disappeared from the infected regions at Astrakhan, no cases having occurred since February 9th.

Constantinople, 10th: The British Ironclad Squadron, now in the Sea of Marmora, will return to Besika Bay in a few days.—Turkish troops have reoccupied Adrianople.

London, 11th: In the House of Commons last night, Colonel Stanley (Secretary of State for War), replying to a question, said that he intends proposing that a Committee be re-appointed to discuss the question of the employment of Indian troops abroad.—In reply to a question about the speech made by General Roberts at the Kurrum Durbar on the 26th December, Lord Cranbrook (Secretary of State for India) said that General Roberts was without any instructions relative to the policy of annexation expounded in his speech on that occasion; but he added, it was the intention of Government to annex a portion of Afghan territory.—The Chancellor of the Exchequer stated also, in reply to a question, that the Indian Government was on the eve of communications with Yakub Khan, which had perhaps already commenced.—In the House of Commons last night, the Under-Secretary of State for India said, in reply to a question, that the increase in the number of Indian Civil Servants was seriously occupying the attention of the Government.—News has been received that the Afghan Embassy has left Tashkend without being the bearers of any message for the Amir from Russia.—The new contract of the Peninsular and Oriental Steam Navigation Company for the conveyance of the English mails to and from the East was presented to Parliament this evening. The average rate of speed will be eleven knots between Brindisi and Alexandria, and Suez and Bombay, and ten and a half knots between Suez and Shanghai.—The total amount of the subsidy to be paid by Government is £370,000. The penalties will be absolute.

12th: A despatch from Lord Salisbury to Lord A. Loftus, dated 26th January, has been published, which says that the action of Russian officials in Bulgaria and Eastern Roumelia is contrary to the Treaty of Berlin and aggravates the difficulty experienced in executing it. Lord Salisbury urges the immediate separation of Bulgaria from Roumelia, and a separate militia for Roumelia.—H. R. H. the Duke of Connaught was married this afternoon to the Princess Luise of Prussia, the ceremony was most splendid. Her Majesty the Queen was present.

St. Petersburg, 13th: Two secret printing presses have been discovered by the police in their searches, and several arrests have been made.—A Circular Note has been addressed by Russia to the Powers, pointing out that there are questions connected with the Berlin Treaty which are still undecided and which still might lead to fresh local disturbances.

Vienna, 13th: The town of Szegeden in Hungary has been completely destroyed by inundation. Thousands of inhabitants have been rendered homeless and the loss of life, has been very great. Latest advices describe the mortality as appalling; a large orphanage has been laid in ruins, burying with it all its inmates.

PASSENGERS SAILED.

Per. P. and O. Str. *Malwa*, 10:

For Southampton.—Mr and Mrs Haig and 2 children, Mrs Watson, Mrs C Stamper, child, and infant, Mrs Unwin, Mrs F B Morris, child, and infant, Mr and Mrs H A Krohn, child, and infant, Mrs W G Davies and 3 children, Mr and Mrs R Shannon, Lieut Col Manderson, R A, Mr and Mrs Mackenzie, 1 child, and 2 Infts, Mrs Krause and 4 cLildren, Mrs Cory and infant, Messrs P W Bushby, L W Keelan, F F Chadwick, Walter Hunt, A lady, Mr D C Niblett, Mrs Knox and infant, Mr George Meason, and Capt H Howell.

For Brindisi.—Miss Duell, Capt G Poignand, Mrs and Miss Scott, Messrs M P B Duell, A A Robertson, H E Wilson. W Parkes, A Wingate, G A Breithampt, J B Barton, Col Money, and H Pratt.

For Suez.—General and Mrs Strachey, Two Misses Strachey Mr Fisher, and Mr Hajee Mirza Mahomed Ali.

For Venice.—Major Unwin, Genl Sir Alexander Taylor, R E, Mrs F Wilkinson and child, Mr and Mrs A E Kell, Major G L L Taylor, Messrs Jonstone Smith, John Strachey, F B Greenwood, H Cohn, and F Wilkinson,

For Malta.—Mr C W Mackillop, and Mrs Walker and child.
For Gibraltar.—Mr G F Nowmarch, Mr Kell.
For Marseilles.—Col Bartholomew.
For Aden.—Lord Wm Beresford, Lieut E C Mills and infants, J Poonjah, wife and child, Mr Salim Bin Salley, Mr Vullubdass Kullianjee, Mr A Lalljee and friend.

PASSENGERS ARRIVED.

Per P. and O. Str. *Cathay*, 12:

From Southampton.—Col and Mrs C T Stewart, Miss E E Cowan, Mr and Mrs C E Gladstone, Mr and Mrs Cama, infant and 2 daughters, Mrs R H Baker, Dr Van Sommeron, Mr and Mrs J Monro and child, Mrs Ffolliott, Mrs Vitters, child, and daughter, Miss K Hansell, Mr and Mrs J Bernardo Mrs Grasby, Capt A Campbell, Mr and Mrs Henry, Messrs Martindale, G R Johnson, B Nusserwanjee, J G Fox, Highway, T Thornton, A Wright, F J Walker, V Cox, H Fall H G Taylor, A Hector, R Clough, and Hayes.

From Brindisi.—Rev J S Sandys, Mr and Mrs F A Owens, and Mr T T Holman.

From Venice.—Mr G H D Wilson, Mrs W C Capper, Capt Trevor.

Domestic Occurrences.

MARRIAGES.

CAMPBELL-FORRESTER.—Feb. 22nd at Mhow, by the Rev. John Morrison, M. A assisted by the Rev. J. M. Douglas, the Rev. J Fraser Campbell of the Canadian Presbyterian Mission to Mary daughter of the late Rev. Alexander Forrester, D. D. Nova Scotia.

COTTON—AVRON—March 5th, at Byculla, by the Rev. I. F Row, Mr P. W. Cotton, G I. P. Railway. to Miss Alice Helen Avron, eldest daughter of H H. Avron, Esq, of Bristol.

CRAWFORD—PHILLIPS—March 6th, at Belgaum, by the Rev. J. G Hawker, R Crawford, Esq., of Vingorla, to Mrs. Emily Phillips, of Belgaum.

WILKINSON—TAYLOR—March 10th, at Christ Church, Byculla, by the Rev. ; Reynell, G. C. James Ashley Wilkinson, M. A. to Annie Dillon, only daughter of the late Thomas Taylor, Sub-Judge of Rutnagherry.

MEARES—COWAN—March 13th, at the Cathedral, Bombay, Henry John Meares, Lieut, 21st Royal Scots Fussilers, to Eliza Ellen, youngest daughter of Cuthbert Cowan, Esq., of Hartley, Ayr N. B.

DEATHS.

BEYNON—March 3rd, at Malabar Hill, Honoria Hope, youngest child of Colonel W H. Beynon, Political Agent, Jeypore, Rajpootana, aged 10 months.

PEARSON—March 4th, at Belgaum, Caroline, the third child of W. Pearson, aged 2 years and 4 months.

KNOTT—March 5th, at Poona, Mr. Henry Knott, Senior, late of St. Thomas's Cathedral, Bombay, aged 66 years and 27 days.

YATES—March 6th, at Bombay, Charles Levett Yates, Assistant Secretary to Government, P. W. D., aged 41 years.

REID—March 10th, at Ahmedabad, George Lestock Boileau, child of G Boileau Reid, Bombay C. S., aged 7 and a half months.

"BOMBAY GUARDIAN."

Subscriptions received from 8th to 15th March 1879.

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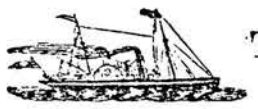

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